

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

SATURDAY, APRIL 26, 1828.

VOLUME V.—NO. 14.

## CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing; if not, an addition of 50 cents, except where there is a special agreement otherwise.—Postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

A discount of twelve and a half per cent, will be made to Agents who receive and pay for eight or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

No paper will be stopped except at the option of the publisher, until notice is given, and arrears are paid.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—Post Paid.

For the Christian Secretary.

ERRORS CORRECTED, AND TRUTH DEFENDED—in reply to "V."

NO. VIII.

I will just notice your remarks concerning the baptism of the Holy Ghost, which you say is regeneration. If you are correct, it is certain that the Apostles were not Christians till the day of Pentecost, or else were regenerated twice!! Did my limits allow, I would gladly investigate this part of the subject; but I can only at present reply to your assertion that Paul could not mean water baptism, (Gal. iii. 26—28,) because they were not all of faith." It is certain he spoke this of the whole church, taking them according to their profession, without venturing like "V." to judge their hearts, and pronounce them hypocrites. Again you claim that water baptism derives its meaning from spiritual baptism. If so, it must be a strange exception to that method which the Lord himself has adopted, and uniformly followed, to illustrate spiritual things, by referring to those which are literal. And we can form no idea of spiritual baptism, except by that rule which the Lord has thus given us. Again, you refer to a number of passages, which speak of the blessings of the gospel under the figure of sprinkling, &c. and then say, "Does not this current language of scripture respecting those influences of the spirit, of which baptism has been proved to be the emblem, afford us no instruction on the mode of baptism? Do they not hereby authorize us thus to administer the sign?" In reply I would ask, *what sign?* Baptism is never called the *sign* of those influences of the spirit, in the Bible. How have you proved baptism to be the emblem of these? Certainly not from the word of God, for that informs us that it is a figure of a burial and resurrection. Therefore we are buried with him, (Christ) by baptism into death, that like as he was raised up from the dead by the glory of the father, even so we also should walk in newness of life. Rom. vi. 4. If the dead rise not, why then are they baptized for the dead? 1 Cor. xv. 29. Buried with him (Christ) in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12. The like figure whereunto baptism doth also now save us by the resurrection of Jesus Christ. 1 Peter, iii. 21. It is admitted by all, that the ordinance of the supper is an emblem of the crucified body and flowing blood of Christ, by which a pardon was procured for all who are born of the spirit. And from the above testimony of scripture, we are informed that baptism is an emblem of the burial and resurrection of Christ, by which we enjoy those gracious influences of the spirit to change our hearts. Says Paul to the objector, "If Christ is not risen, ye are yet in your sins." 1 Cor. xv. 17. But Peter was bold to declare unto his brethren, that they were "begotten to a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter, i. 3. Consequently, their sins were removed. Hence it was said to Saul, "arise and be baptized, and wash away thy sins." For as baptism is a figure of our salvation by the resurrection of Christ, (1 Pet. iii. 20) by which we are begotten to a lively hope, (1 Pet. i. 3) and our sins removed, it is made the duty of believers who have thus had their sins washed away, to represent the cause of this great blessing, by being baptized, (Rom. vi. 4. Col. ii. 12,) not rantized. Our salvation is as much ascribed to the resurrection of Christ, as the shedding of his blood; and Jesus left ordinances to represent both. But while you allow the propriety of the supper, to represent his broken body and flowing blood, I am sorry that you should treat with contempt the other, which is to represent his burial and resurrection. Your remarks upon

those passages, where the word sprinkle is used to express the effusion of the spirit, and also that baptism should be administered according to the same word, may appear "imposing to unlettered minds." But why not be candid, and inform them that *baptize* is a Greek word, and that the word *sprinkle* is translated from the Greek word *rantizo*, (Rantizo) which would at once rend the veil from their minds, that they might embrace the truth. You refer to a number of places where the New Testament writers speak of typical sprinkling under the law, and their antitype under the Gospel, whereby the soul is made a partaker in the blessing thereof. But I will now adopt the word *rantizo* into our language, the same as is *baptizo*, calling the one *baptize*, and the other *rantize*, (the propriety of which you cannot call in question,) and thus expose your sophistry. By the above rule, the following is your theory. Various articles were rantized under the law; and the unclean were rantized with the blood of beasts. Under the gospel, our hearts are rantized from an evil conscience; and that blood which cleanseth from all sin, is called the blood of rantism. Why then need we further evidence, that in using water, their 'emblem,' we should rantize, (sprinkle) instead of baptize, (immerse) although Jesus Christ has commanded the latter.

What, I ask, does it avail for you to prove, (that which is readily admitted,) that the New Testament writers have frequently used rantize, (sprinkle) in reference to the spiritual blessings communicated to the soul. Have they informed us that water should be applied accordingly? Certainly not. Do they say that we should rantize (sprinkle) with water? They do not: but Jesus Christ expressly commands us to baptize (immerse.) The writers of the New Testament, in every place where sprinkle is found in our translation, used the word rantizo—and instead of inferring that water should be administered accordingly, they expressly command us to take a different course, and do that which they express by the word Baptizo; which is the same word that is used in the Greek version of the Old Testament, to express the action of Naaman, when he "dipped himself seven times in Jordan." 2 Kings, v. 14. And with all your boldness in making objections, you dare not deny it: Why then I ask, will you attempt to be "wise above what is written," by saying that we should rantize (sprinkle) with water, in order to represent the communication of blessing to the soul, when Jesus Christ commands us to baptize, (immerse) in representation of his burial and resurrection? I leave you to answer the question to your God, and to the public. I close my remarks upon baptism itself, by observing that baptizo can no more be translated sprinkle, than rantizo can be translated immerse. And while you assert that we should administer the ordinance according to the latter, Jesus Christ commands us to abide by the former. He that repudiates against God, let him answer to it.

You lastly endeavour to prove, (No. XIII.) that "children, and servants, and apprentices," and those under the tuition and care of a pious man or woman, together with those bought with their money, are all, all subjects of baptism under the gospel dispensation!!! As I find by the "Secretary," that my limits in that paper are short, you will pardon me if in some instances, in order to expedite the business of exposing your errors, I should throw together some of your contradictory sentences, and let them refute themselves. In order to support the above position, you again refer to the Abrahamic covenant and circumcision. When Abraham was 75 years old, (four hundred and thirty years before the law,) a promise was made to Abraham, that in him all the families of the earth (Jews and Gentiles,) should be blessed. Gen. xii. 3. Paul says this promise was made to Abraham and his seed, not of 'many,' but 'one,' which seed, he adds, is Christ. Gal. iii. 8—16. When Abraham was 99 years old, (24 years later, and 406 years before the law,) the Lord made a covenant with him and his seed in their generation, (Jews exclusively,) promising them the land of Canaan, and His protection; and those with whom this covenant was made, were required to be circumcised, as a token of the same. Gal. xvii. 7—10.

Why I ask, do you endeavour to blend these together? Shall we impute it to ignorance, and infer that you are not able to discern between 'one' and 'many'—between Christ, and the Jews in "their generation?" Unless we draw this conclusion, it is not within the limits of the most extended 'charity,' to believe you to be candid. Again you give a long quo-

tation from the 4th chapter of Romans, and then add, "Let him that readeth, understand that St. Paul was decidedly of the opinion that the covenant made with Abraham, and the promises to him contained in it, the token of which covenant was circumcision, embraced as its very essence, spiritual blessing, even those of Messiah's Kingdom!!!" Why this caution? Evidently from the consciousness, that no reader would ever get the impression without it; for Paul was reasoning against that very idea which you endeavour to establish. In the preceding chapter he goes on to prove, that Jews are in "no wise better than Gentiles." And when writing to the Jews, he calls their sanctuary 'a worldly sanctuary,' their ordinances, carnal ordinances; and declares that their sacrifices could not take away sin. Heb. ix. 1—10. x. 4. But why this reasoning with the Jews? Evidently because they had embraced the same error which you endeavour to impose upon Gentiles. And when Jesus Christ cut off all their hopes of eternal life on account of their being the natural descendants of Abraham, and regular members of the former dispensation, and consequently entitled to the land of Canaan; they were so exasperated, that they cried out, "crucify him, crucify him." Had Jesus Christ held up your idea, that being the natural descendants of Abraham, and consequently embraced in that covenant of which circumcision was the token, entitled them to spiritual blessings and everlasting life, there is not the shadow of a probability, that a man could have been found in all Israel who would have dared to attempt his crucifixion. Again you refer to the figure of the olive tree, which you evidently have mistaken. The phrase "olive tree," you define to mean "Church;" and if your definition is correct, then the Apostle called the Jews a "good church," and the Gentiles a "wild church"!!! It is not my present design to illustrate this figure, but to show the absurdity of your system. This I shall do in part by asking questions, and permitting your own language to answer them. This method I conceive to be necessary, for should I state the substance of your assertions, without adopting your own words, no one would believe the statement, thinking it impossible that in the enlightened state of Connecticut, and in the 19th century, any man would publish sentiments so derogatory to both scripture and common sense.

You state in your first number, that the whole of Abraham's natural descendants, who had enjoined upon them circumcision and the passover, "were in reality the visible church." As you call this 'church' the 'olive tree,' we will enquire when the branches were broken off. This we find in your XIIIth. No. in the following words, "Paul and Barnabas say to their Jewish hearers, Acts xiii. 46, 'It was necessary that the word of God should first have been spoken to you.' Christ had explicitly commanded his Apostles to begin their preaching under the Christian dispensation, at Jerusalem, the very bosom of the ancient church. But upon their being rejected, with his message, as he had been, they were instructed by him to turn to the Gentiles." Here you speak of their civil sceptre, and then add,—"But their church privileges remained until after their rejection of Christ as a nation, and the Apostles preaching in his name. It was the removal of these that fulfilled the declaration of Christ, prophetically made, 'Behold, your house is left unto you desolate,' Matt. xxiii. 28. This was the breaking off through unbelief, of the natural branches from the true olive tree, of which the Apostle speaks in Rom. xi." Thus we find that you recognize the whole nation of the Jews, as being embraced in the church of Christ, not only during his ministry, but after his resurrection, and even to the time when Paul and Barnabas preached at Antioch; and here you represent them as breaking off, or excommunicating the whole host of unbelieving Jews, by that sweeping language, "So we turn to the Gentiles." You certainly recognize this whole nation as church members under the gospel dispensation, and actually assert that it was necessary that the Apostles, whom Christ commanded to begin to preach in the "bosom of the ancient church," should be rejected, as was Christ before they were broken off. If you are correct, what must be the character of the church of Christ under the latter part of the old, and former part of the new dispensation? The following words, contained in your fourth number, will answer the question. "We must remember that the inhabitants, and especially the rulers of Jerusalem, were as a body deadly inimical to Christ and his Apostles." [Here I would observe, that

if this is the character of the church of Christ, with all my soul I would pray, "From such a church good Lord deliver us." But is the church the same now, that it was then? You reply, No. XI. "The Church itself has been radically the same in all ages, since its first visible organization in the family of Abraham." But, Sir, according to your theory, the whole nation of the Jews, under the ancient dispensation, were embraced in "the church," while Gentiles were excluded; and the plea that they were Abraham's natural descendants, however vile, was sufficient to entitle them to all the privileges of said Church. Permit me here to enquire, if a change has not taken place in reference to the rule of admission, and the characters admitted? Or are the same characters now admitted upon the same plea, and all others excluded as they then were? To this you reply, (No. XII.) "The church of the living God existed under the ancient dispensation, and the same church exists still under the Christian, having undergone no change except in outward rites and ceremonies, and the increase of light and privileges"!!! I ask, where does it exist? Is it in some of the Roman Catholic countries—or is it the national church of England? Thanks be to the Father of mercies, that its perfect resemblance has taken its departure from our highly favoured country; although till lately, it existed in many of its odious features in Connecticut.

But while you claim that your "church" is the continuation of that kingdom, which embraced one whole nation of "stiff-necked and rebellious people," and that it has undergone no change;—Baptists will rejoice that they are not members of such a fraternity, and esteem it their highest privilege, to be true members of that "Kingdom set up by the God of Heaven," in the days of John the Baptist, according to the prophecy of Daniel. But notwithstanding you have declared as above, that there has been no change, in another place in the same number, you speak of a radical change; a change so great, that merely being the natural descendants of Abraham, and having submitted to circumcision, (which formerly was all that was required,) would no more entitle them to admission, than it would unbelieving Gentiles. A change so great, that instead of embracing the whole Jewish nation, none are embraced but believers, and them out of every nation, kindred, tongue, and people, under heaven. A change so great, in the rule of admission, and the characters admitted, that while the former rule admitted the whole Jewish nation, the latter rejected them as a body, with the exception of a few pious individuals. And this nation, with whom was made the covenant of which circumcision was the token, and who composed the former kingdom, could no more be admitted on this account, than could the whole Gentile world.

From the Visitor and Telegraph.

## DIFFICULTIES OF THE YOUNG PREACHER.

I would here briefly point out some of the errors into which young preachers are apt to run and which spring as I conceive from a want of that humility which the gospel enjoins. Wherever this pride exists, there is a strong disposition to think meanly of the religious character of others. There is often a strange want of charity and ignorance of human nature displayed by young ministers and students. They have every facility for improving in religious knowledge, and are presumed to be more under the influence of strong religious feeling. They have moreover taken an extended view of the benevolent operations of the day: fortunately for the church they have imbibed something of the spirit which is now at work. We need not wonder if they are anxious to enlist the co-operation of others. But they meet with many who from various causes are little disposed to co-operate with them. Immersed as they are in the cares of the world, they do not keep up any thing like a continued religious excitement; they neglect the daily cultivation of their hearts and are for this reason disposed to enter upon any scheme of benevolence which will require the sacrifice of time or money; for I hold it to be an undeniable truth that in proportion as the heart grows in grace it expands with benevolence, and becomes ingenious in devising plans for doing good. In addition to all this it may be remarked that they are generally old men; and we well know the power of long continued habits, over minds which we believe to be under the influence of sound piety. These are not

excuses, but may be suggested as palliatives and may blunt the edge of censure. Before the young preacher applies to elder Christians the epithets, *dull, stupid*, and let him place himself in their situation, and inquire how he would act and feel with their education and burdened with their numerous cares. While then he endeavors to rouse all to a sense of duty, let him carefully fulfil the command. "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men." Tit. iii. 2. One thing we may be assured of, that a harsh, fault-finding spirit will not improve the cause. The human heart is not to be driven, but drawn; not to be scolded into measures but won by love.

Connected with this is another fault which I am afraid is becoming very common. I mean a certain levity of manner in speaking of older ministers—the venerable fathers.—These have borne the burden and heat of the day, and in the dark days when infidelity like a cloud had settled on the land, they stood by the ark of God. They deserve the gratitude and the sympathy of Christians. But I have often heard these faithful servants of God spoken lightly of, by those who are much younger in years. They are accused of a want of activity, and of being too much engrossed with the cares of life; and I have heard them sneered at for not being hard students. These remarks from young men indicate something of that pride against which I am cautioning the young preacher. If he is afforded many facilities for improvement, let him thankfully embrace them; and remember that to whom much is given, of him much will be required. Nothing adds a brighter hue to the character of a young divine, than deep and unaffected humility.

I would only suggest another difficulty to which the minister of the Gospel is exposed. He is in continual danger of merging his individual piety in those feelings which are entirely professional. He is called upon to perform the acts of religion, and to go through a routine of duties—and these may be performed with a degree of feeling, and still the heart remain uninfluenced. He may do all mechanically, merely as it is his profession. That this may be the case is manifest from what the apostle says, 1 Cor. ix. 27. "Lest that by any means when I have preached to others, I myself should be a castaway." Let it be distinctly understood that neither the office, nor the performance of its duties, makes a man a Christian; and that personal piety is as necessary for the minister, as for the meanest of his hearers. It is not gifts, and zeal, and success that saves the soul, but *faith purifying the heart*. Whilst the preacher is professionally engaged in saving others, he is, as an individual to be saved or lost. The effect of these professional feelings is very common and perhaps the best of men have experienced them. It is often the case that we see a man very zealous in public; active in all the benevolent designs of the day and animated in the desk, who in private is as other men. His heart feels little of that joy and peace which he urges on others with zeal; and when he goes to his private devotions how cold and languid are they. Such men are only zealous when there is a congregation before them to excite; their zeal disperses with the crowd, and lets down the mind to its ordinary state of feeling. They resemble the sign-post which directs the wanderer to rest and happiness, and yet is stationary.

There is another reason why the preacher is in danger of trusting to professional feelings. His mind is continually on the stretch in pursuit of ideas to operate on others. One sermon is hardly despatched, before another forces itself on the attention. During this continued excitement, this reaching forth after something before, personal religion may be neglected, and thus, this sacred office instead of being a delightful task, becomes the worst curse that ever was entailed, the source of misery here, and the certain pledge of damnation deep and dreadful. Amidst the solemn subjects which are presented to the consideration of the minister, none transcends in importance this single question; How am I to grow in grace? To this every thing must bend. I have frequently been struck with an expression of Paul's in 2 Cor. i. 4. He blesses the God of all comfort; "who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." It was the comfort, the joy and peace he felt himself, that he communicated to his Corinthian brethren. Let the preacher of the gospel now, imitate this eminent servant of God in all things next to that of his divine master, let his character be



studied, until his fervid zeal—his untiring exertions—his ardent, heart-felt piety, are imbibed, and become the regulating principle of his life.

#### MINISTRY OF THE GOSPEL.

The following very just remarks are from the Rev. Mr. Knowles's Sermon, in the Baptist Preacher for March.

The importance of the Christian ministry cannot be adequately estimated. Nearly all, who have ever been brought from darkness to light, have been rescued from the power of sin by the instrumentality of the ministry. Wherever the Gospel has been faithfully preached, it has become the power of God to some; and where it has not thus been preached, there have been few, if any, cases of true conversion. "How can they hear without a preacher?" How earnestly, then, ought we to pray the Lord of the harvest, to send forth labourers. How pressing is the demand for additional ministers, in our own denomination alone. More than one thousand Baptist Churches are without settled pastors. Churches are multiplying by hundreds, every year. They ask for Pastors, and where can they be found? Death removes many of our ministers, every year, from their labours on earth. The bereaved Churches require other Pastors. How are they to be supplied? Missionaries are needed, to preach the Gospel in heathen countries, and to establish new Churches in our own land. Where can they be obtained? These are questions of the utmost moment. Those who are concerned in the management of our domestic and foreign missions, and whose situation brings within their view the wants of our Churches, deeply and anxiously feel the need of more faithful labourers.—Believing, as all true Baptists do, that none can rightfully and profitably "preach unless they be sent," how does it become us to be importunate in our prayers to Him, who can furnish labourers. And if we wish these ministers to possess those mental qualities and acquirements which experience shows are necessary to the highest usefulness, how ought we to support and pray for our Colleges and Theological Seminaries! What an inconsistency it is to pray for the increase of ministers, and to require that they should be able to instruct and influence other minds, and at the same time to refuse to aid those Seminaries, which are established for the express purpose of training the minds of ministers for their arduous toils.—God, it is said, will qualify his ministers. True; but He will qualify them, by giving them the means of instruction. He has, in His providence, built Colleges, and established Theological Seminaries, and distinctly announced His pleasure, that they be regarded and cherished by His people, as among these means. There ought to be no division of opinion on this subject. We all agree that God must call his ministers, and that they ought to be "well instructed." Let us, then, use the means. Let us pray the Lord to send forth labourers, and let us do what we can to instruct them.

#### From the Religious Herald. VISITING ON THE SABBATH.

MR. EDITOR,—I have been much puzzled of late to determine the motives by which some Christians (I mean professors of Christianity) were actuated. Some who make great pretensions to piety, talk much of their joys and sorrows, their ups and their downs, and who seem to delight to meet with the saints at the house of God and extol the sermon and the preacher. So far all is well—we are commanded to love the word and the servants of the Lord for their work's sake. But, sir, what makes me suspect their sincerity is, their walk does not correspond with these high pretensions. The remaining part of the Sabbath is often spent in gadding abroad—visiting neighbours—talking on subjects unsuitable for the Sabbath. Now, sir, what I wish to know is, whether it be right to visit at all on the Sabbath, except in cases where good may be done. Such visits as are intended solely for religious conversation and prayer, to wait on the sick, administer to the afflicted, &c. Would it not contribute more to the spiritual good of every Christian, when the exercises of the Lord's house are closed to retire to his own peaceful dwelling and there meditate and pray on what he had already heard, than to accept the untimely invitation of a friend to call and dine and spend the remainder of the day? What time is more suitable than a Sabbath eve to instruct children in the principles of religion and virtue? But, in cases above mentioned, where visiting from house to house is practised on the Sabbath, children must be neglected, servants deprived of religious privileges, and forced to toil during the whole day, the Sabbath instead of being a day of rest is a day of labour and confusion.

AN OBSERVER.

#### THE BIBLE SOCIETY OF ALEXANDRIA, VA.

We have learned with great pleasure, that the Managers of the young men's Bible Society of Alexandria, have resolved to furnish, with a copy of the scriptures, every destitute family in nine counties.

At a special meeting held on the 28th of January, in the Lecture Room of St. Paul's Church—the Rev. Mr. Jackson in the Chair—after some preliminary inquiry and discussion, the following resolution was unanimously adopted:

Resolved, That in aid of the effort now making by the Bible Society of Virginia, and in reliance upon Divine Providence, this Society will explore, and within one year supply with the Holy Scriptures every family destitute of them, in the following counties, viz. Alexandria, Fairfax, Prince William, Stafford King George Westmoreland, Richmond, Northumberland and Lancaster.—*Vis. & Tel.*

*The present an era of Great Events.*—The movements of Providence in reference to the two great Antichrists—the Internal Corruptor and the Outward Foe—the Romanist Usurper, and the Arabian Impostor, are most awakening to the thoughtful mind. The work of mercy so happily begun in Ireland—the feverish condition of Portugal and Spain—the rapid growth of Christian knowledge in France—the precarious state of Austria—the blow which Popery has received in the New World—all these things concurring simultaneously with the shaking to their very foundations of the two great supporters of the Mahomedan Delusion, the Empires of Turkey and Persia, may well lead the most cautious and sober Christian to conclude that we are actually in a great crisis of the world. Immeasurable fields of labor may be speedily opened to Christians by this shaking of the nations; and, already, the cry of our active Societies for more laborers and more liberal support, is loud and pressing, because more opportunities for labor are presented to them than they have the means of embracing.—So vast are the wants of the world, that unless some mighty moral change shall take place, affecting at once, or in short period, immense masses of mankind, the supply of Christian knowledge which can be furnished by all our Societies will but create, as God shall bless it, a demand for larger supplies.—*Lond. Miss. Reg.*

*The Netherlands.*—Robert Haldane, Esq. who has resided for some years on the continent of Europe, has in a second Review of the conduct of the British and Foreign Bible Society, given a full and interesting account of the state of religion in several kingdoms. His account of the state of religion in Holland, corresponds to what was related to us by a friend, who lately visited that country. Things have been in a miserable condition there, since the expulsion of the Orange family, and their connexion with the French. There is, however, at present, the prospect of better days in the Netherlands. The gospel is now preached in its purity, by some distinguished men, who occupy the pulpits of the churches where our fathers worshipped. There is a prospect of a revival of pure religion there.—*Mag. Ref. D. Chh.*

#### REVIVALS.

Extract of a Letter to the Editor, dated Thomaston, Me. March 28, 1828.

DEAR SIR,—I have the pleasure to inform you that the good work of reformation still progresses in this region. I spent the last week at the town of St. George, where I witnessed the wonderful progress of religion. On the 2d instant, 8 persons were baptized and joined the second Church; same day 3 were restored. On the 6th inst. 10 persons were baptized and joined the Church. The 15th inst. 18 persons related their experience, 12 of whom were baptized. On the 16th inst. at the same time, 6 were received by letter. The work is still progressing in this as well as every part of the town. Last Saturday, I attended a Church meeting at the first Church; 9 related their experience, and on the Sabbath, they, and one who had related his experience before, were baptized, and about a fortnight before, 11 were baptized and joined the same Church; which makes 51 in all, who have been baptized and joined the two Baptist Churches in the town of St. George since the Reformation begun; and appearances are as promising as ever. Dear brother, do engage the prayers of Christians for us, that our happy state may continue. The good work still prospers in this town, both in the Baptist and Congregational Churches. May it continue to progress till this land may indeed become Emmanuel's land. Yours in the best bonds.

REUBEN MILNER.

*Chr. Watchman.*  
A letter to a friend in this city, from Camden, Me. thus remarks:

This town is almost surrounded by revivals. Since August last, in Warren, about 60 have been added to the Calvinistic Baptist Church, and lately a Calvinistic Congregational church has been formed there; since which I have not heard directly, but I should think that it consist of not much from thirty. In Thomaston, about fifty have been added to the Cal. Baptists and Congregationalists. In St. George, about thirty to the Cal. Baptists. In Union, a large number to the Methodists. In Vinalhaven, thirty or forty to the Cal. Baptists. In Hope,

there is an excitement with the Cal. Baptists, and some have entertained a hope. In Lincolnville, there is an attention amongst the Methodists and Free Will Baptists. In some of the above named places the work is as interesting as at any former period, while in others the "oil has stayed."

From Zion's Herald.

#### MR. WILLIAM FOX.

The Columbian Star contains a brief memoir of Mr. William Fox, who was born at Clapton, Gloucestershire, Eng. in 1736. He was the founder of Sunday School Societies; and his name will be found associated with that of Robert Raikes, the honoured founder of Sabbath Schools. "Without the least disposition to sectarian boasting," says the Star, "and with a view only to intimate to all Baptists a pattern of Christian excellence, deserving their constant imitation, we advert to the fact that Mr. Fox was a Baptist." It is worthy of observation, that the authorship of some of the most distinguished plans of modern benevolence, stands identified with the names of several Baptists. Upon the authority of Mr. Owen, the writer of the first eight or ten years of the history of the Bible Society, we learn that the very design of that institution originated with the Rev. Joseph Hughes, a Baptist Minister. In the present case, we have a layman of the same denomination, founding the plan of Sabbath School Societies, and setting the first examples of philanthropic liberality, in carrying into effect his humane intentions. Among those too, who were foremost in giving an impulse to the system of religious Tracts in our own country, may be placed the venerable name of the Rev. John Stanford, a well known and most useful minister of the same persuasion, still preserved in the maturity of faith, in N. York.

The R. I. Sunday School Union held its 8th anniversary at Providence on the 21st inst. It is designed to give greater effect and system to the Schools in the United States. Philadelphia is the seat of the parent Society, and its auxiliaries are spread over many of the States. There are in Providence, seven Schools attached to the Union, besides others not attached. The seven have 904 Scholars, and 111 Teachers. The whole number of children in the town at all the Sunday Schools, is supposed to amount to 1200 or 1300; a larger number than attend the Free Schools. The other Sunday Schools in Rhode-Island connected with the Union, have 1102 Scholars, and 108 Teachers, making, with those in Providence, 2056 Scholars. The whole number of children in the State, receiving the benefits of Sunday School instruction, are supposed to be more than 25,000. The Superintendents industriously seek out destitute children, and prevail on their parents to permit their attendance on the Schools. In one instance, three were found in a family who had never in their lives been to a school, or a meeting for public worship.

Rev. Mr. Watson is chosen President of this Society, in place of Rev. Mr. Gano, declined.

Vice Presidents, Rev. Messrs. Crocker, Waterman, Brown, Patten, F. Wayland, jr. and Samuel King, Esq. Wm. H. Smith, Sec'y. David Cady, Treasurer. Directors, Walter Paine, Rev. Messrs. Choules, Benedict, J. Brown, Fuller, Messrs. N. Waterman, jun. A. Jones, C. Dyer, T. S. Taylor, Samuel Randall, F. Wood, and Wm. Guild.

#### FAST DAYS.

"I remember," says Burnet, "in one fast-day there were six Sermons preached without intermission. I was there myself, and not a little weary of so tedious service." This, indeed, was in Scotland, but the service was not less tremendous in England. Philip Henry used, on such occasions, to begin at 9 o'clock, and never stir out of the pulpit till about four o'clock in the afternoon, spending all that time in praying, and expounding, and singing, and preaching, to the admiration of all that heard him, who were generally more on such occasions than usual. John Howe's method of conducting these public fasts was as follows:—he began at nine o'clock with a prayer of quarter of an hour, read and expounded Scripture for about three quarters of an hour, prayed an hour, preached another hour, then prayed half an hour; the people then sung for about a quarter of an hour, during which he retired and took a little refreshment; he then entered the pulpit again, prayed an hour more, preached another hour, and then, with a prayer of half an hour, concluded the service.—*Gos. Mess.*

From the N. Y. Observer.

#### ATHEISM IN NEW-YORK.

We would gladly be spared the pain of writing this article, or even the reflection that there exist among us a set of men so blinded by sin, so hardened, so ungrateful to the giver of all their mercies, as openly to avow and circulate in print the rankest infidelity—the darkest Atheism!

Yet such is the fact. It was reserved for the nineteenth century,—when the light of the Gospel is shining so brightly,—when Jehovah is manifesting himself by so many infallible signs,—when the prophecies are so accurately fulfilling,—when the hopes of heaven are so joyfully embraced by thousands and tens of thousands,—it was reserved for this age, and for an unhappy circle in this city, to discover, what had so often been discovered before, and as often shown to be false, that the Bible is "a string of contradictions;" that there is no God, no heaven, no hell, no existence after death, no soul!!

And these misguided men are not satisfied with cherishing their dark and comfortless views alone; they must needs seek out other victims to share in their wretchedness,—the guilty, the weak, the ignorant, and whoever can be bound in their chains. Like their prototypes in France, at the era of the Revolution, they torture into their service that noble engine, the press; and by this means, cast upon the public the most horrid blasphemies against the Bible, and "the Bible God." Some passages which have met our eyes, exceed in bitterness any thing which we have ever seen or heard of; and which are too indecent to be read by any civilized person. Men who make no pretensions to religion, have expressed themselves as horror struck with the perusal. The following libel upon the Scriptures, fiend-like as it is, is innocuous itself in comparison with the passages to which we refer:

"A NATION can never be happy or prosperous, while such a contradictory mass of rules, precepts and doctrines, as this old collection of fabulous Jew Books contains, gives a spirit to its laws. It is a string of contradictions, from the cosmogony in Genesis, to the destruction of the world in Revelations. Its descriptions of a Deity are contemptible, and often horrible." &c.

We have not room for a larger extract from the above notice.—We understand that these deluded devotees of Atheism, are proposing to erect a house for the accommodation of their assembly, as their number is increasing.

It is no new thing, for men to attempt to extinguish the light beaming from that revelation, which God has mercifully given to man, and then to assay to "walk by the light of their own fire, and to encompass themselves in sparks of their own kindling," heedless of the awful denunciations of Jehovah, on those who are guilty of such conduct, "This shall ye have at my hands, to lie down in sorrow."

Like the Heathen of old, "not liking to retain God in their knowledge:" He now, as then, sometimes gives them over to a reprobate mind, to believe a lie, that they may be damned, who reject his truth, and have pleasure in unrighteousness.

We have reason to expect that the wicked will continue to do wickedly, and with greater zeal, and more determined effort, as they see the cause of truth rising, through the increasing activity and devotion of its friends, under the auspices of the Son of God.

From the N. Y. Observer.

#### THE BETHEL FLAG HOISTED AT WHAMPOA.

We have before us two letters from an American sea captain in China,—one dated Oct. 21, 1827, and the other Oct. 27: from which it appears that he has hoisted the Bethel Flag on board his ship at Whampoa, about 12 miles below Canton, where all the shipping lies. In the former he says,

"I have enjoyed a pleasant Sabbath, and had the satisfaction of reading one of Doddridge's Sermons on the character of the unregenerate, to about 40 hearers.—The Lord forbid that it should be to the greater condemnation of any poor soul."

In the latter he says—  
"I have been here about a month,—and was much gratified to find a few ardent friends of the cause that is so dear to all that love the Redeemer. I have had several interviews with them on Sabbath evenings, Dr. Morrison being present, which were truly refreshing in this land of idols, and of darkness and wretchedness beyond the power of language to describe. How is it, dear Sir, that this country has excited so little interest among the churches of my native land? Let me assure you it is in the worst possible condition: and I hope it will not be long before something is done. I do hope Dr. Morrison will not be under the painful necessity of laboring much longer alone.—Accept the best wishes of one who would be willing to make some sacrifices in this glorious cause."

In a note to a friend in China, (now before us) of about the same date as above, Dr. Morrison expresses the satisfaction he felt in the Captain's efforts to do good, and says, "when he has left us, would that we had some other to hoist the Bethel flag at Whampoa. O that the power of Christ may rest on all his servants in the place."

#### LETTER FROM THE MEDITERRANEAN.

A letter from the Chaplain of U. S. ship of war in the Mediterranean, to a merchant in this city, says, "I find the Tracts which you put into my possession, of special service. The men appear to read them with great interest. The field which God has given me is full of thorns, and they sometimes pierce me deeply. I have preached but once in six weeks. Nothing like a Bible Class or Sabbath School can be started. We have no Sabbath,—all being kept to work as on other days. There is, in my view, a great abuse of the Chaplaincy in this, and other Ships of our Navy. The duties which the law directs are neglected, and others substituted in their place.—I saw Mr. Jadowinsky yesterday, who was educated by the Society in New-York. He has been sent out by the London Jews Society, to labor with Mr. Wolf in Palestine and Persia. But for particular reasons he is about to return to Liverpool."—*Id.*

Monthly Preachers.—In the month of

June, 1826, the Rev. Austin Dickinson commenced in this city the publication of the National Preacher;—in addition to which there are now published, the "Liberal Preacher," Unitarian, at Keene, N. H. edited by Rev. T. R. Sullivan; the "Baptist Preacher," at Boston, edited by Rev. William Collier; the "Christian Preacher," at Dover, Del. edited by Rev. Mr. Campbell; "The Virginia and North Carolina Presbyterian Preacher," at Fayetteville, N. C. edited by Rev. Colin McIver; "The Gospel Preacher," Universalist, at Providence, R. I. edited by Rev. David Pickering; and "The Western Preacher," at Leroy, N. Y. edited by Rev. Mr. Hotchkiss.—*N. Y. Observer.*

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, APRIL 26, 1828.

#### BAPTISM.

An article under this head appeared in the Episcopal Watchman of the 23d March, taken from an English publication. Of this article, the Editor of the Watchman speaks in the following terms of commendation; and closes, as will be seen, by announcing its publication as a Tract.

"The very interesting and affecting narrative on a foregoing page, entitled 'Baptism,' is an actual sketch from life, drawn by a distinguished clergyman of the Church of England. We shall occasionally enrich our columns with other similar productions, from the same masterly hand. The present article will be published in a Tract, and orders for it may be addressed to the publishers of the Watchman."

Our principal objection to this Tract is, that it attaches an unwarrantable importance to Baptism. The evident design of the writer appears to have been, to disparage the character of the Baptist Ministry, as unfaithful to the pastoral office, and criminally neglectful, if not unmercifully cruel, in withholding baptism from the adults of their congregations.—This writer seems to have been entirely ignorant of the fact, that Baptists require evidence of repentance and faith, of all whom they admit to this ordinance. Indeed these indispensable qualifications of admission into the Gospel Church, and the kingdom of God above, seem not to have had a place in all the thoughts of this over zealous Episcopalian.

By his own showing, it appears he had found a sick lady in a Baptist family, and that uncalled for, he volunteered his services, not to enquire of her whether she was at "peace with God through our Lord Jesus Christ;" but first, to disparage the denomination with which she stood connected by the ties of consanguinity—second, to urge the importance of baptizing, (sprinkling) as the essential medium by which she was to enter into covenant with God; and thirdly, not finding his persuasions to avail, he resorted to a well known threat, in regard to her burial; for she was nigh unto death. To use his own language, "He did not see how he could legally perform the last sad and solemn rite of burial," unless she submitted to baptism. A drowning man will catch at a straw, and a hypocrite will rest on a hope as frail as the spider's web. Assent was finally, though hesitatingly obtained, and the priest read to her something, on which he is pleased to pass the following encomium.—"There is something particularly soothing in this passage; when I have pronounced it with a slow, solemn, and pathetic tone, I have seen an agony of pain (we suppose mental pain is here intended,) hushed into silence and submission."

All in this Tract that is designed to the prejudice of the Baptists, and to favour "sprinkling," would have been suffered to pass unnoticed by us, were it not that we apprehend this publication, in its spirit and sentiments, is decidedly, though covertly, hostile to the scripture doctrine of justification by faith in Jesus Christ. And if this account is to be relied on as authentic, the poor woman whom the priest was so anxious to baptize, has doubtless gone into the invisible world, and to the bar of her omniscient judge, depending on her baptism for justification, rather than on the righteousness of Jesus Christ.

While reading the Tract, the words of the Saviour to the Scribes and Pharisees, recorded in Matthew, 23d chapter, appeared strikingly applicable to this Ghostly Father.—We have no fears, that "souls enlightened from above" to understand the nature, and demerit of sin, and the true ground of justification for a sinner in the presence of God, will be beguiled with such trash. But we do fear that the tendency of this publication will be, to render "blind eyes, blinder, and hard hearts harder." For the human mind is prone to self deception; and the grand adversary of souls is as well satisfied, when sinners depend on an observance of even divinely instituted outward ordinances for justification, as he is when they fall down and worship a block of wood or stone. "Christ is the only name given under heaven among men, by which we must be saved." And unless men are "born again, not of blood, nor the will of man, but of God, they cannot enter the kingdom of heaven." Convicted of the vital importance of this truth, in which all the spiritual church of our Lord Jesus Christ on earth are happily united, we are constrained, while we would pay a suitable respect to the persons of the gentlemen who propagate such sentiments as



this Tract contains, to bear our unequivocal testimony against their errors. And we pray "the father of lights, from whom cometh down every good, and every perfect gift," to enlighten and guide us all into the way of truth, that error may not prove our ruin.

#### HIGH CHURCH.

The following extract is from a very sensible article, in the last number of the Philadelphia (Episcopal) Recorder:

"The man who shall take the trouble to look abroad over the religious affairs of our country, will see at a glance that this principle, (High Church,) in some of its modifications, is at work in every Christian denomination. There are High Church Episcopalians, Methodists, Presbyterians, and Baptists; and as for the Roman Catholics, they are all High Churchmen. The only denomination which is even partially exempt, is an humble, quiet, self-denying one, (Evangelical Episcopalians to a man,) which is filling the world with the glory of its Missionary enterprise. Unobtrusive and few in numbers, and comparatively poor, the Moravians are doing almost as much for the conversion of mankind, as all other denominations put together. Their missionaries have ever pioneered the march of Christianity—and there is scarcely a portion of the habitable globe, which has not shared in the blessings of their silent charity. Peaceful, happy, devoted people! How long before your brethren of other names shall imitate your disinterestedness and zeal?"

It has been a matter of surprise to some, that in such a period as the present, errors of the description to which we have alluded, should have so universally, and so suddenly swarmed out upon society. They show that we are only in the dawn of our moral day. They are like certain reptiles which are warmed into being by the morning sun, become active, and perhaps venomous; but their time is short—they must die beneath the brightness of the noontide blaze."

There can be no doubt but this writer is correct in the opinion he has suggested, that "High Church" principles, in some of their modifications, attach to each of the various denominations of professed Christians. Human nature is alike in its general features, and there seems to be a strong propensity in men, for attaching an undue importance to the peculiar forms of the particular religious communities with which they are associated. Where this disposition has the ascendancy, its subjects are very liable in the spirit of self-complacency, to look with aversion on those who differ from them in forms; when perhaps those very persons, or communities, on which they look with aversion, are greatly their superiors in spiritual-mindedness, and devotion to the Saviour, and the interests of his spiritual kingdom. It is a fact too notorious to be concealed, and one which should deeply humble us as a denomination before God, that the same principles and action, in some striking features, which designate the High Church, are found to pervade some sections of our household.

They are found to manifest themselves in the conduct and spirit of those, who while they claim to be careful imitators of the primitive church, are at the same time found in the ranks of opposition to Bible, Tract, and Missionary Societies, and Sabbath Schools; and all the combinations of the Christian Church, to promote with their united energies, those objects of evangelical benevolence, which we believe the Holy Spirit has prompted them to engage in at the present day. How much more blessed, and congenial with the precepts, and spirit of the Gospel, and the example of Christ and his Apostles, is the spirit and deportment of those who heartily co-operate with all who love the truth, than the disposition which would say with haughty scorn, to all who follow not in every particular of the Lord from me, to speak unto thee?"

The truly enlightened Christian, finds cause of thanksgiving, while he contemplates the union and hearty co-operation of the followers of the Lamb; who are engaged, "so far as they have attained, to walk by the same rule, and mind the same things."

#### HIGH CHURCH.

Although the Church of Scotland was the Church of Christ, yet not being established by law, their places of worship were *Episcopal Meeting Houses*, and their clergymen, because out of favour at court, were *illegal preachers* and schismatics, and the government had a right to hinder them from preaching, and subject them to the severest penalties, even transportation for life to any of His Majesty's plantations, and for no other crime but that of praying to their God, without a license from their King for so doing. In England the Episcopal Church having good livings, and being the legal church, was the best and the truest; but in Scotland the kirk was more excellent and more true than the Episcopal Church, and (notwithstanding the cry of "popery," which in England was resorted to on all occasions,) in Canada the Roman Catholic religion must be the legal and true church.—*Chr. Journal.*

The National Preacher for April, contains two Sermons. One from Bennet Tyler, D.

D. President of Dartmouth College: Text, Rev. xxii. 17, "Whoever will, let him take of the water of life freely."—The other from Rev. Thomas Snell, A. M. of North Brookfield, Mass. Text, Romans ix. 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

The following, though the most disagreeable, is nevertheless an indispensable part of our duty.

#### NOTICE.

THOSE Subscribers who are indebted for this paper, are respectfully reminded that the time for holding the Annual Meeting of the Convention is drawing near, when arrears should be paid. Immediate attention to this subject is earnestly desired.

#### INSTALLATION.

On the 17th inst. Rev. Samuel Whelpley was installed Pastor of the First Congregational Church and Society in East Windsor.

#### General Intelligence.

##### ROLL OF REPRESENTATIVES.

HARTFORD, Thomas S. Williams, J. Hoadley. Berlin, Luther Beckley, Joseph Wright. Bristol, Elisha Hotchkiss. Burlington, William Marks. Canton, Elisha Sugden. East-Hartford, John Pitkin, C. H. Olmsted. East-Windsor, E. L. Phelps, Abner Reed. Enfield, E. P. Prudden, Wm. Dixon. Farmington, Timothy Pitkin, J. Griswold. Glastenbury, Thos. Hollister, Jona. Welles. Granby, Jonathan Church, Chas. T. Hillyer. Hartland, Thomas Sugden, Ezra Doolittle. Manchester, Charles Bunce. Marlborough, William Buel. Simsbury, Chauncey Eno, J. O. Pettibone. Southbury, W. W. Wilcox, C. Grannis. Suffield, Charles Shepard, A. Dennison. Wethersfield, Winthrop Buck, M. Kellogg. Windsor, Oliver Thrall, Henry Sill.

NEW-HAVEN, Dennis Kimberly, J. N. Clark. Branford, A. Baldwin, R. Linsley. Cheshire, R. W. Royce, B. Ives. Derby, Sheldon Curtis. East-Haven, Eleazer Hemingway. Guilford, Nath'l Griffin, Abel Rossiter. Hamden, Jared Bassett. Madison, Reynold Webb. Meriden, Ashbel Griswold. Middlebury, Leonard Bronson. Milford, Jonathan Clark, Wm. A. Bull. North-Haven, Ebenezer Pierpont. Orange, Andrew Smith. Oxford, Hiram Osborn. Prospect, Benjamin Bronson. Southbury, Newton Tuttle. Wallingford, John Andrews, John Barker. Waterbury, Austin Steele, Timothy Porter. Woodbridge, Charles Sperry, Jehiel Castle. Wolcott, David Frisbie.

NEW-LONDON, J. B. Gurley, Ezra Chappel. Norwich, Chas. P. Huntington, Ich. Ward. Bozrah, William Kellogg. Colchester, Benj. Trumbull, M. Bradford. Franklin, John Armstrong. Griswold, William A. Browning. Groton, Gurdon Bill, E. T. Smith. Lebanon, Eliphaz Abel, Oliver Pettis. Lisbon, Roswell Adams. Lyme, Chas. J. McCurdy, Zeb. Brockway. Montville, William Raymond. North-Stonington, Latham Hull, S. Chapman. Preston, Asa A. Gore, Charles Hewett. Salem, Nathan Miner. Stonington, William Williams, John Hyde. Waterford, Thomas S. Perkins.

FAIRFIELD, David Hill, Jona. Bulkley. Danbury, Nath'l Bishop, George Clapp. Bridgeport, Thomas C. Wordin. Brookfield, Daniel Tomlinson. Darien, John Bell. Huntington, Ezekiah Marks. Monroe, Henry Lum. New-Canaan, Samuel Raymond. Newtown, Benjamin Hurd, Henry Dutton. Norwalk, Benjamin Isaacs, S. B. Warren. Redding, John M. Heron, William Sanford. Stamford, Charles Hawley, Abel Reynolds. Stratford, Nathaniel L. Wheeler. Trumbull, E. Fairchild. Weston, Walker Sherwood, E. Fanton. Wilton, Hawley Olmsted.

BROOKLYN, Benjamin E. Palmer. Ashford, Amos Knowlton, S. T. Palmer. Canterbury, E. Chaffee, Benj. Delop. Chaplin, Origen Bennett. Columbia, Daniel Holbrook. Hampton, Chauncey F. Cleaveland. Killingly, Ebenezer Young, W. Alexander. Plainfield, Joseph Eaton, Jonathan Goff. Pomfret, Darius Mathewson, Wm. Osgood. Sterling, Joseph Gallop. Thompson, Jona. Nichols, Talcott Crosby. Voluntown, Levi Kinne. Windham, Thomas Gray, Nathan Bass. Woodstock, Asa May, Wheeler Phillips.

LATHEFIELD, Jabez W. Huntington, William Beebe.

Barkhamsted, Henry Allen, L. Loomis. Bethlem, Sheldon C. Leavitt. Canaan, Samuel F. Adam, Reuben Hunt. Colebrook, Launcelot Phelps, S. Whitford. Cornwall, Seth Pierce, Jr. Peter Bierce. Goshen, Erastus Lyman, Giles Griswold. Harrington, P. W. Nobles, Noah Welton. Kent, Abel Beach. New-Hartford, A. Wells, Norman Merrills. New-Milford, D. S. Boardman, Clark Hine. Norfolk, A. Pettibone, Joseph Battell. Plymouth, Calvin Butler. Roxbury, Z. W. Weller. Salisbury, Phineas Chapin, T. N. Smith. Sharon, Cyrus Swan, Calvin Gay. Torrington, R. C. Abernethy, Wm. Battell. Warren, George Starr.

Washington, D. B. Brinsmade, E. Tomlinson. Waterbury, James Bishop. Winchester, Daniel Phelps, Jonathan Coe. Woodbury, John Brush, N. B. Smith.

MIDDLETOWN, Wm. L. Storrs, E. Paddock. Chatham, Guy Cooper, John Steward. Durham, John Swathel, Samuel Tibbals. East-Haddam, Wm. Hungerford, T. Green. Haddam, Jared Arnold, Charles Arnold. Killingworth, Charles Stevens, L. Davis. Saybrook, Samuel Ingham, George Pratt. TOLLAND, Elisha Stearns, J. Parish. Bolton, Jabez L. White. Coventry, Nathaniel Howard, W. Loomis. Ellington, Asa Willey. Hebron, Zechariah Cone, Elisha Perkins. Mansfield, Daniel Barrows, E. Freeman. Somers, Isaac Fuller, Walter Kibbee. Stafford, E. H. Hyde, Charles Woodworth. Union, Augustus Moore, Benj. Corbis. Vernon, Oliver H. King. Willington, H. Rider, Marcus Day.

#### CHEROKEE PHOENIX.

We were not a little diverted, says the Editor, in noticing lately, in a paper, to which we are not now able to recur, a motion made in the House of Representatives, by Mr. Wilde, a member from Georgia, to take measures to ascertain, what white persons have assisted the Cherokees in forming the late Constitution; and in what way and to what extent, such assistance has been afforded. It is a little surprising that in almost every instance, wherein the Indians have undertaken to imitate their white brethren, and have succeeded, (to be sure not in a remarkable degree,) it is currently noised about, that all is imposition, as though the Indians were incapable of performing the deeds of their white neighbors.—This evidences an extreme prejudice. We cannot conceive to ourselves, what benefit Mr. Wilde expected to receive in offering such a motion, or who are the persons that are suspected of having interfered in this affair? We believed that the Cherokees are as scrupulous in avoiding such interference, as Mr. W., if not more so.

It has been customary of late to charge the missionaries with the crime of assisting the Indians, and unbecomingly interfering in political affairs; and as some of these are the only white persons (with few exceptions) in this Nation, who are capable of affording any substantial assistance, it is probable Mr. W. had a distant reference to them. We can, however, assure him, that he need not be under any apprehension from this class of our population, for the Cherokees will not, by any means, permit them to have any thing to do with their public affairs; and we believe that as their sole object is to afford religious instruction, the societies under which they labor particularly forbid their interference in political matters. We know this is the case with the Presbyterian Missionaries, and we doubt not it is equally true with respect to the others; and as far as our acquaintance extends, we are prepared, and would not hesitate to express our belief, that they have conformed to the rules of their Societies. They have our hearty approbation for what they have done amongst us, and we hope those at a distance will reward them by their kind wishes and sympathies, instead of affixing to them the term of "mercenary Missionaries." They certainly deserve better treatment. Perhaps this short article will be considered an imposition by such persons as are wont to judge at a distance and without evidence, and as nothing more than a missionary's own defence.

Our object, when we commenced to pen this article, was to correct the mistake, under which some may labor, and to declare once for all, that no white man has had any thing to do in framing our Constitution, and all the public acts of the Nation. The Cherokees only are accountable for them, and they certainly do not wish to have any innocent person implicated wrongfully.—We hope this practice of imputing the acts of Indians to white men will be done away.

Mr. Benjamin Baldwin, (formerly of Blandford,) who was in trade in Westhampton a few years since, lately died at Henrietta, N. Y. In October last, on his way to New York, his trunk, containing 1500 dollars in Rochester bills, (all his property,) was stolen from a steam boat. His death is attributed to this loss. David Ware, who was a few weeks since convicted of perjury at New York, has recently confessed that he stole from a boat a trunk marked B. B. containing 15 hundred dollars in Rochester bills, on the day that Mr. Baldwin missed his. He exchanged the money and proceeded to Dover, in Delaware, where he was arrested for forgery committed in New-York, and 1300 dollars were found in his possession. When he made these disclosures, he requested that the money found in his hands might be restored to the owner, but the unfortunate young man was then either dead, or near the close of life.

This David Ware swore that Timothy B. Redmond, an innocent man, was concerned with him in the forgery. Redmond was tried, and would probably have been convicted, had not Ware revealed to his counsel, the horrible plan which he had formed to swear away the reputation, property and liberty of an innocent person.—*Hampshire Gazette.*

#### Montreal, March 15.

On Sunday week a surprising surgical operation was performed at Bytown. A man named Hamilton, in a state of intoxication, attempted to swallow a piece of beef, which was too large, and stuck in his throat. All the symptoms of strangulation followed. His breathing was stopped. His face and hands turned black, and after several violent struggles he lay quiet, and apparently dead. Some of his neighbors ran to procure medical assistance; and fortunately, without much loss of time, succeeded in getting a young gentleman, named M'Queen, who, on seeing Hamilton, was instantly aware that not a moment was to be lost if he wished to save his life; he therefore made an incision into the throat, and slit up the wind-pipe. He next looked round for the readiest instrument to serve his purpose, and espying a tea pot, he tore out the spout from it, and fixed it in the incision in Hamilton's throat, to afford a medium through which to breathe. After some time the operation of the vital powers began to be visible, and Mr. M'Queen expressed a wish that some other medical aid should be procured, as he did not wish to act any further on his own responsibility. Dr. — and some others were called in, and after a great deal of trouble, the piece of meat was forced into the stomach. The man is now quite well.

*The old Plea, Necessity.*—A Georgia Editor says he is gratified by the great progress the Cherokee Indians have made in civilization; but nevertheless, to the wilderness they must go.

*A tough Question.*—On the subject of the removal of the Indians within our bounds, beyond the Mississippi, the *Cherokee Phoenix* has the following poser. "What proof have they that the system which they are now recommending, will succeed? Where have we an example in the whole history of man, of a Nation or tribe, removing in a body, from a land of civil and religious means, to a perfect wilderness, in order to be civilized."

It is said there are now in Canada, only two survivors of Gen. Wolfe's army, they are nearly one hundred years old. John Robinson, who came to Canada and joined Wolfe's army in 1757, died recently in the Parish of St. Roch, aged 97.

*Vaccination.*—Dr. Waterhouse has given it as his opinion, that there is no such mongrel or mixed disease as *Varicella*—that it is either *small pox* or *kine pox*; and that Dr. Jenner,

in a letter to him, a short time before his death, expressed a similar opinion.

*Palpable Hit.*—At a meeting of a Bible Association in the North of England, a clergyman assigned as his reason for supporting the Bible Society, his belief that it was not endangering the church; "for" said he, "if I thought it dangerous to the church, I would not support it a moment longer." A Quaker, present, rose to second the motion which the Clergyman had thus put, and said, "I am a Quaker, and if I thought that the Bible Society would endanger Quakerism, why then I would not be a Quaker one moment longer."—*London pmp.*

*Use of Tea.*—Bitero, an eminent Italian writer, is the first European author who mentions the existence and use of tea. "The Chinese," says he, "have an herb, out of which they press a delicate juice, which serves them for drink instead of wine; it also preserves their health, and frees them from all those evils which the immoderate use of wine produces. In the year 1606, the Dutch introduced it into Europe, who exchanged it with the Chinese for dried sage, at the rate of four pounds of tea for one pound of sage. When it could not be procured in exchange, it was purchased at 8d. or 10d. per pound, and sold at Paris for 30 and sometimes 100 livres. An act of Parliament, passed in 1660, imposed a duty of eight pence on each gallon of the liquor made from tea or coffee, and officers attended twice a day, to take an account of the quantity made. The first order of the East India Company to their Agents, for the importation of tea, was in the year 1667, when they were requested "to send home by these ships a hundred pounds weight of the best tea that you can get." The use and value of tea in England, at a very early period after its introduction, appears from a bill of Thomas Garaway, in the Exchange-alley, London, in which, after enumerating the qualities and beneficial effects of tea, he concludes in these words:—"And to the end that all persons of eminence and quality, gentlemen and others who have occasion for tea in leaf, may be supplied. These are to give notice, that the said Thomas Garaway hath tea to sell, from sixteen to fifty shillings in the pound."

*A Stranger.*—A *Catamungo* was caught in the Cog pit of George Redsecker, Jun's Mill, in Londonderry township, Dauphin County, Pa. on the 4th inst. an animal never heard of in the United States. It resembles a Mink, but is not the animal—is 30 inches long—the fur and hair is as white as snow. The skin of the animal can be seen at the Mill. Goldsmith gives an account of some few on the coast of Africa, but not heard of in America. It is a curiosity for any person to see. The *Catamungo* and a Mink were fighting when seen, and Mr. Christian Wolf, the miller, shot both at one time, with a candle in one hand, and a rifle in the other, about 10 o'clock at night.—*Phil. Gaz.*

*American Manufactures in India.*—A late Calcutta paper received at Boston, contains an advertisement of which the following is a part. The goods referred to are probably of a shipment, which is known to have been made from this port. Some of those goods it is understood sold at a profit. "200 pieces American manufactured shirting, well adapted for sheeting and servant's clothes; in pieces of 30 yards and upwards, both bleached and unbleached, at per yard 6 annas, (19 cts.) cash. The above is a very fine specimen of the rapid progress of civilization in America."

*Vegetable Diet.*—"When about sixteen years of age," says Dr. Franklin, "a work of Tyron fell into my hands, in which he recommends vegetable diet. I determined to observe it. My brother, being a bachelor, did not keep house, but boarded with his apprentices in a neighboring family. My refusing to eat animal food was found inconvenient, and I was often scolded for my singularity. I attended to the modes in which Tyron prepared some of his dishes, particularly how to boil potatoes and rice, and hasty puddings. I said to my brother, that if he would allow me per week, half what he paid for my board, I would undertake to maintain myself. The offer was instantly embraced, and I soon found that of what he gave me I was able to save half.—This was a new fund for the purchase of books; and other advantages resulted to me from the plan. When my brother and his workmen left the printing house to go to dinner, I remained; and despatching my frugal meal, which frequently consisted of a biscuit or a slice of bread, and a bunch of raisins, or a bun from the pastry cooks, with a glass of water, I had the rest of the time till their return, for study; and my progress therein was proportioned to that clearness of ideas, and that quickness of conception, which are the fruit of temperance in eating and drinking."

The followers of the faith of Johanna Southcote, in Ashton-under-Lyne, are ordered, without regard to distinction in circumstances of life, to let their beards go unshaven. A manifesto has been lately issued by the High Priest, in consequence, we believe, of a remonstrance from the poorer disciples, that their betters were allowed the privilege of appearing, without their "chins enriched," whilst themselves, frequently mistaken for Jews, were subjected to all sorts of insulting and opprobrious epithets.

*Posts for Fences.*—A correspondent of the N. E. Farmer has found by a number of experiments, that posts for fences cut from full grown trees, will not decay so soon as those cut from young trees—and that posts taken from the butt cut of a tree will not last more than half as long as those made from the third and fourth cuts from the ground. He says posts made from the butts of young chestnuts generally last only 8 or 10 years, while those from the third cut of old trees generally last over 20 years. When the butts are used, the top end should be set in the ground.

[Communicated by Dr. C. C. Blatchley.] WARNING!—George Washington Goforth, sign painter, from Baltimore, and late of this city, in which he had no stationary abode, owing to his habit of drunkenness, died about the first of the spring of 1828, in the following remarkable manner:

About four weeks prior to his decease, he was so seriously convinced of the impropriety of his drunken habit, through the reasonings of a female, that he solemnly imprecated, by an oath, that he hoped that God Almighty would make him an example to the living by taking him out of this world, if he ever drank again any thing stronger than beer or cider, for common drink. For some time he kept

his engagement, but in three or four weeks he broke his promise; and when the female referred to, saw him drink brandy, she lifted up her hands, and exclaimed, "Goforth, I am shocked to see you drink brandy after making that dreadful oath." Two nights afterwards he died in his bed unknown to any body, and thus his petition was consummated awfully, as a warning to perjurers of this kind.—*N. Y. Christian Advocate.*

#### POWER OF CONSCIENCE.

The Manufacturer's Journal published at Providence, R. I. says, "a letter was thrown into the letter box in our post office, a few days since which, on being delivered to, and opened by the person to whom it was directed, was found to contain a bank note of ten dollars, and the following words:—"Due to the heirs of Nathaniel Jacobs." The gentleman who received the letter was one of the heirs of Deacon Jacobs, who died about twenty years since!"

*Sir Isaac Newton* had a great aversion to controversy, for he did not like to have the calm repose of his life interrupted by literary disputes. When his treatise on Optics was ready for the press, on some objections being made to it, he deferred the publication; "I should reproach myself," said he, "was I to sacrifice repose which is a substance, to run after reputation which is only a shadow."

*Anecdote of Mr. Jefferson.*—While President of the United States, passing on horseback a stream in Virginia, he was accosted by a feeble beggar who implored his aid to help him over it.—Without hesitation he carried him over behind him; and on the beggar telling him that he had neglected his wallet, he as good humouredly re-crossed the stream, and brought it to him.

*College Whipping.*—It appears by Winthrop's history of New England, that the students of Harvard College were in early times obliged to submit to the punishment of flagellation; and that it was not considered beneath the dignity of the Pres to apply the same with his own hands:

[A. D. 1644.]—"Two of our minister's sons, being students in the college, robbed two dwelling houses in the night of 15l. Being found out, they were ordered by the governors of the college to be there whipped, which was performed by the president himself, yet they were about 20 years of age."

*A Wounded Conscience.*—Charles IX. disclosing the trouble of his soul to Ambrose Pare concerning *Bartholomew's day*, made this confession:—"Ambrose, I know not what has happened to me these two or three days past, but I feel my mind and body as much at enmity with each other as if I was seized with a fever; sleeping or waking, the murdered Huguenots seem ever present to my eyes, with ghastly faces and weltering in blood." This prince died at the Castle at Vincennes, in the most exquisite torments, and bathed in his own blood. The cruel massacre on St. Bartholomew's day was always in his mind! and he continued to the last by his tears and agonies to show the grief and remorse he felt for it.—"Who hath hardened his heart against God and prospered?"

A western editor says he cannot, and shall not take dogs in payment for his paper, after "the weather changes."

*Constitution of a Church.*—A regular Baptist Church was publicly recognized on the 12th ult. at Great Falls, Somersworth, N. H. The discourse was preached by Rev. Baron Stow, of Portsmouth; Address at the recognition and Fellowship of the Church, by Rev. Duncan Dunbar, of Chester, N. H.; Address at the consecration of the Deacons, by Rev. Charles Miller, of S. Berwick, Me. The several prayers were offered by the Rev. Messrs. Barron, of Wells, Goding of Shapleigh, and Delano of Lebanon. Other services by Messrs. Glover of Shapleigh, and Kilpatrick of Great Hill. This Church, at its organization, consisted of 17 members. Several have since been added. The Rev. David James is at present labouring at Great Falls, and the prospects of the cause there are exceedingly gratifying. It is expected that a Baptist Church will soon be established at Dover, another place distinguished for its extensive manufactures, and increasing population.

#### MARRIED.

At Saybrook, by Rev. Asahel Morse, of Suffield, Mr. Charles Pratt, 2d. to Miss Maria Pratt, of the former place.

#### NOTICE.

THE Baptist Ministers' Meeting for Litchfield County, will be held at the house of Mr. Rufus Pickett, South Farms, Litchfield, on the last Wednesday in April, at 9 o'clock. A. M. Br. Jennings is appointed to preach on the occasion.

E. DOTY, Clerk.

#### THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Secretary. Hartford, July, 1825.

#### Book & Job Printing.

EXECUTED WITH CARE AND DESPATCH. AT THIS OFFICE



## POETRY.

From the Eclectic Recorder.

To be sung by the Scholars attached to the  
Schools in union with the "New-York  
Episcopal Sunday School Society,"

Tune—BETHESDA.

Children and Congregation.

Children.

Come, let our voices join,  
In one glad song of praise:  
To God, the God of love,  
Our grateful hearts we raise:

Congregation.

To God alone your praise belongs;  
His love demands your earliest songs.

Children.

Now we are taught to read  
The book of life divine;  
Where our Redeemer's love,  
And brightest glories shine:

Congregation.

To God alone the praise is due,  
Who sends his word to us and you.

Children.

Within these hallow'd walls,  
Our wandering feet are brought;  
Where prayer and praise ascend,  
Where heavenly truth are taught:

Congregation.

To God alone your off'rings bring;  
Here in his church his praises sing.

Children.

For blessings such as these,  
Our gratitude receive;  
Lord, here accept our hearts,  
'Tis all that we can give:

Congregation.

Great God, accept their infant songs;  
To thee alone their praise belongs.

Both.

Lord, bid this work of love  
Be crown'd with meet success;  
May thousands yet unborn,  
This institution bless:

Thus shall the praise resound to thee,  
Now, and through all eternity.

## ON THE ATONEMENT.

Continued from page 52.

We come now, positively, to shew what is necessary to make atonement for sin. Here we may observe, that God is infinite, and is of course the eternal, unoriginated Source of all holiness, truth and righteousness, and although creatures are finite, and cannot do an infinite act, yet they can sin against an infinite God, and of course an infinite display of the divine disapprobation of sin become necessary, otherwise the holy angels would have lost sight of God as a being who is holy and just, and the truth of what God is, as the source of excellence, and the righteousness of his government must have sunk into eternal oblivion, and every degree of happiness have been banished from all created intelligences: yea, the whole design of God in the work of creation would have been frustrated. Now as creatures are finite, they are not able to bear that quantum of suffering sufficient to make an infinite display of the divine disapprobation of sin. Of course there is no way for God to secure the honours of truth, and the safety and greatest good of the universe, but to make the sentence such as should banish the sinner where he should feel the divine disapprobation for infinite duration. In this view of the case, creatures could see no way how it could be consistent with justice for God to shew any favour to fallen men. I therefore think that what is necessary to be done, to make atonement for sin is, to do that, by which it can clearly appear that it is consistent with God, as a Being infinitely just, and with the honours of his law, and the greatest good of the universe, to exercise pardoning love and grace to sinful men. We come,

3. To inquire what character is necessary to perform the work of atonement. Here let it be noted, that a character, possessing no nature but that which is infinite, cannot, either by obeying the precepts, or suffering the penalty of the law, be able to make an atonement, or an expiatory sacrifice; for infinity cannot change and become a suffering advocate. Neither can a character that is merely finite, be considered equal to the task of making an infinite atonement. It must therefore be a character that embraces two natures, that is, both divine and human; and those two natures so united as to constitute but one person. This makes him actually an infinite character, although he partakes of a finite nature, which is capable of all the changes necessary to perform the work.

This brings us,  
4. To enquire what Christ did, to make an atonement. Here I shall first observe, he has done that, for the sake of which it is consistent with justice, for grace and mercy to flow to the guilty. This makes his merit to be, not a merit of condignity, as we have above considered, but a merit of congruity, or that by which it is consistent with moral rectitude to grant pardon and forgiveness to the rebel.

For us to admit, that the work of Christ was to merit salvation, in such a sense, as that God is under obligation for value received, to release sinners from the demerit of their crimes, would be contrary to the doctrine of forgiveness, so abundantly taught in the scriptures; and also contrary to the feelings of all Christians, who are constantly crying at the throne of grace

to be forgiven, while they feel themselves justly deserving the divine displeasure. But I am far from believing, that the vicarious work of Christ, or his acting in our room and stead, is to be understood in this manner. Suppose a number of persons have rebelled against a good government, and thereby forfeited their right to live; and an expedient should be proposed for the express purpose of securing the honours and energy of the government in pardoning the rebels? What else possibly could be done, that could effect this, but to make such a display of the righteousness of the law, both in precept and penalty, as would equally enforce the energy of the government, and secure the safety of the realm, as it would to have executed the rebels? So I conceive that our divine Redeemer became sponsor, and entered into engagements to make such a display of the rectitude of God's holy law, both in precept and penalty, which law man had broken, and that for the express purpose of opening a way for the salvation of his people; I say, such a display of the righteousness of the law, as would answer all the purposes of executing the penalty of it on them. The Lord Jesus, also, became surety for the safety and greatest good of the universe, while mercy flowed to a guilty world! From hence it appears, that whatever Christ did, in making an atonement, was vicarious, or in other words, it was done for his people. But what Christ did to make an atonement, still remains a question. To this I will now answer: It was his obedience and death. That is to say, it was his obedient life, and bitter sufferings and death, which I conceive constitute the essential parts of what Christ did in the behalf, or in the room and stead of his people.

Query. What purpose could Christ's obedience answer in this work? I answer, to exhibit the righteousness of the divine precepts, without which the righteousness of the penalty of the law could not appear. But how could his obedience answer any purpose in the behalf of another? was not the Saviour under obligation to obey the law for himself? If so, his obedience could do no more than secure his own character from blame, unless we admit of a surplage of obedience, which would be absurd. Answer. Although the human nature of Christ was under obligation to obey the law for himself, yet we cannot think that the holy law of God required the innocent Lamb of God on his own account, to perform that obedience in a scene of suffering here on earth, where the curse of God rests for man's sake. Christ was not under obligation by the law, merely for himself, to come into such a state to perform his obedience, and when he had voluntarily submitted to it, and humbled himself to become obedient unto death, although the law might require all the obedience he performed, yet the circumstances in which he did it, gave an extra display of the rectitude of the divine precepts, as suited to the faculties of the human mind, and capable of being kept even under the most difficult circumstances. Herein is to be seen a full display of the righteousness of God in the divine precepts practically exhibited under such extraordinary circumstances, as made angels adore, men fear, and devils tremble. This obedience unto death might well cause the apostle to say, that by the obedience of one, shall many be justified. All the sufferings and sorrows of our Saviour, previous to his death, were like the shades in a picture, which made the glory of the divine precepts shine the brighter, and gave an extra display of their suitability to the capacities of human nature, and of mankind being able to keep them even under the most difficult circumstances. From hence it is clear to me that the obedience of Christ under those suffering circumstances, is a part of that vicarious work which he undertook for his people, or is a part of that display of righteousness for the sake of which God can be just in pardoning sinners. Without a display of the suitability and fitness of the precepts of the law, the righteousness of its penalty could not be fully illustrated.

Query. In what sense did Christ suffer the penalty of the law in his death, and of what use was his death in making an atonement for sin?

We have already considered the penal sanction of the law to be that, in which God must display his infinite disapprobation of sin, which, if executed on the sinner, must not only take his natural life, but must sentence him to eternal death. In what sense then may it be said that Christ suffered the penalty of the law? Answer. Although I think the penalty is infinite, yet I do not think that the Saviour was under the necessity to suffer, or that he actually did suffer an infinite quantum of suffering, in order to answer, in the room and stead of his chosen, all the purposes that would have been answered by their suffering the awful judgment threatened for one whole eternity. Finite nature cannot be enlarged to be infinite, consequently cannot bear in a short term infinite suffering; and divinity cannot suffer. In this therefore appears the necessity of the union of the divine and human nature. This mysterious and wonderful union of two natures, constitutes the one person of the Mediator, and is not only a

complex, but is truly an infinite character. So that, although it was his human nature only, which may be said to have suffered, yet it was an infinite character that was nailed to the cross, and groaned on Calvary's mount. So that I think it was not the quantum of suffering, but the infinite dignity of the character who suffered, that made an infinite manifestation of God's disapprobation of sin. It may be inquired then, why a less degree of suffering would not have done as well? To this, I would say, that suffering and death were necessary; without the shedding of blood there could be no remission of sins; for there was no other way in which the Saviour could express God's holy and infinite hatred of sin; and it appears to me that as much suffering was necessary, as the human nature of Christ could be made to bear while agonizing in the cruel and painful death of the cross. And this would not have been sufficient, had it not been for its union to the divine nature, which two natures constituting but one person, the intelligent universe saw that it was an infinite character suffering. The agonizing groans of so dignified a character made even the unintelligible part of creation to mourn and tremble. The heavens were turned into blackness, and the earth shook to its centre. This suffering of the God-man made so full and clear a display of the divine disapprobation of sin, as answered all the purposes of what his people must otherwise have suffered under the divine displeasure forever and ever: Because in this the spirit of the law, and the ends of punishment are answered; and herein God can appear to be just and the justifier of him that believeth in Jesus. Query. How can it be righteous for the innocent to suffer for the guilty? Answer. If the design of the suffering of the innocent is for the express purpose of removing the criminality or just deserts of the transgressor, I can see no degree of righteousness in it. But if the suffering of the innocent is designed as an expedient to secure the honours of truth and righteousness in the exercise of pardoning grace to the criminal, I think under some peculiar circumstances, such an expedient may answer all the ends of punishment; and the righteousness, veracity and benevolence of the government be exhibited in a more illustrious manner than they would have been in executing the criminal. A case like this may justly be admitted in civil governments, but never with that propriety, nor with that perfect rectitude, as was exhibited in the expiatory sacrifice of our divine Redeemer.

One man may not give his life for another; this is more than duty requires; to love our neighbour better than ourselves, is not right. This is not all; but if a good man dies for a bad one, and he is set at liberty on the account, the community has not only met a loss, but is in danger from him who is spared. But our glorious Substitute had power to lay down his life, and had power to take it again; and he, being both God and man, was able to make full satisfaction for sin by a merit of congruity. As a reward of his suffering, he is exalted at the right hand of the Father, and all power in heaven and earth is given into his hand, as a gracious Prince; and he, as the God-man, has engaged to secure the honours of truth and righteousness in all the lenity that is used towards sinners, under his gracious reign; and also that in the final issue truth shall in no instance fall a prey to falsehood, nor virtue to vice; but all events shall finally terminate in the glory of God and the greatest good of the universe.

5. We come now to enquire, what are the benefits of the atonement, and to whom are they to be extended?

The righteousness which Christ exhibited (which is that of the moral law,) was not designed to make us worthy of heaven, or any the less deserving of hell; but was for the express purpose of making it consistent with justice, for God, on account of what Christ has done, to acquit the sinner from the sentence of eternal condemnation, which he justly deserves. And all the blessings arising from, and connected with, such an acquittance, or justification, flow to us through the same medium. It is said that the Lord laid on Christ the iniquities of us all. But he did not so reckon or impute our sins to him, as to make him any the more sinful, or deserving of punishment; but the consequences, or suffering for our sins, was laid upon him. So his righteousness is reckoned or imputed to us; but it is not so imputed as to render us worthy of heaven or less deserving of hell. The benefits of his righteousness are reckoned to our account. For the sake of which God freely bestows on his chosen, the grace of regeneration, justification, adoption sanctification, and eternal redemption; while they justly deserve everlasting banishment from his favour. In this view of the subject, the Socinian can no longer boast that the doctrine of satisfaction for sin by the death of Christ destroys the notion of forgiveness and salvation by grace.

In answer to the queries so often made, for whom did Christ die, and are all mankind benefitted by the atonement, &c?—I will just observe, that all mankind have sinned and forfeited their right to favour; all favour therefore, that any one receives, is an act of divine grace, and that grace is

given for the sake of what Christ has done. All the blessings of grace vouchsafed to mankind were made sure to Christ in his death. Under his gracious reign, lenity was to be shown the world. All temporal blessings, and all the proclamations of the gospel, were to be given to the world as sinners. Regenerating grace was made sure in Christ to all elect sinners, and all justifying, sanctifying, and glorifying grace, were made sure in Christ for all who are renewed and united to him by faith, as believing sinners. Some remark, that Christ died as much for one as another. If they mean, that he died with a design as much to save one as another, such notions appear to me to be groundless; unless we admit that all men will be saved, or that God is frustrated in his designs in the death of his Son. The truth is, it was never the design of God through the death of his Son, to give eternal life to any but the elect.

It is often asked, to whom do the benefits of the atonement extend? on which I would observe: The apostle saith, God hath concluded all under sin; of course, all are unworthy of any favour. Every favour therefore which any of the children of men receive, of any kind or degree, must be an act of grace. Now either the favours a guilty world receive, are given through the atonement, or on account of what Christ has done, or they are not; if they are not, I wish to know through what medium they are given? I see not how God, without an atonement, could appear just in giving one favour more than another; in giving such lenity, and all the blessings he bestows on mankind in general, any more than to give spiritual blessings and eternal life. Some say, these favours are given for the elect's sake. Admitting this in some sense to be true, yet was there any worthiness in the elect, or is there any thing done by them, for the sake of which God can appear just in the bestowment of the many favours he gives to the world in general? I think no one will pretend that there is. Why may we not then suppose, that by the atonement a way was opened, through which God can be just in giving all the blessings, both spiritual and temporal, both in time and in eternity, which in his sovereign pleasure he sees fit to bestow on the fallen race of man. Much is said in the world about the atonement being general or particular. The disputes on this subject have chiefly originated in conceiving of the atonement under the literal idea of debt and credit. But the truth is, as I conceive, that nothing short of an infinite atonement could make it consistent with justice for God to save one soul, or bestow any favour on sinful men; and no greater than an infinite atonement could be made, if sovereign wisdom had seen fit to save the whole. So that the atonement is in no other sense particular than as it respects the design of God in the plan of redemption.

## CONTROVERSY.

In looking over those Religious Journals of the day, which exhibit more or less of a polemical spirit, the question is often suggested—Do these controversial discussions result in any good? or ought they to be copied into the columns of a newspaper and circulated through the religious public? By some pious men, religious controversy is considered as a great evil to the church of Christ, and as an obstacle to the progress of Christianity; by others it is regarded, and not without reason, as the occasion of great good; as a means of accelerating, rather than of retarding the progress of the gospel in the world.

The unkind and angry feelings and virulence, the evils sometimes occasioned by controversy, are more immediate, and apparent than the good effects resulting from the investigations of that spirit of inquiry which it generally awakens. But the good it produces, though less apparent, is far greater and more durable, than the evils, which attend it. We are indebted to Theological discussion—to the spirit of free inquiry which it awakens, for all that is valuable in the rich blessings of civil and religious liberty. Controversy leads to inquiry, and inquiry often leads to the discovery of what is right and true. This remark is illustrated by all the tortures endured in the fires of persecution, by all the conflicts and the triumphs of civil and religious freedom in Europe and America during the last three centuries. It was the spirit of inquiry which awakened thousands from the slumbers of moral death, in the midnight of ages, when Tyranny and Superstition were swaying an iron scepter, over the nations, holding the intellect, the heart and the conscience of the world in degrading slavery.

The fact is, whatever progress the cause of Truth and Holiness has made in the world—has been made by controversy. The lives of Patriarchs and Prophets and inspired teachers in the ancient church—the lives of Apostles and Martyrs were spent in opposing the current opinions and practices of the times in which they lived. Even the blessed Jesus, though his instructions were clothed in the inoffensive garb of parable—though his words and actions were dictated by the spirit of godlike benevolence, was continually exposed to the evils of controversy, which

at length loaded him with calumny and reproaches, malice and ignominy, and nailed him to the cross.

While sin and error exist in the world, there will, there must be controversy. The conflict is not at an end—the warfare must go on—and its fires will burn brighter and brighter, till they consume the abominations of Paganism, and the corruptions of Papal and Mahomedan superstition—till they encircle in flames the polluted temples and idols and altars to which the world has so long paid religious homage. The conflict must go on till all acknowledge that Jesus Christ is Lord to the glory of God the Father; for he will reign till all his enemies are put under his feet. Let the advocate of truth, then, who deprecates the evils of controversy, dismiss his fears—let him lay aside all clamor, and wrath and evil speaking, and gird on his heavenly tempered armour, and go forth to the conflict, leaving the result and consequences in the hands of Him who holds the destinies of the Universe.

Visiter &amp; Telegraph.

## NEW MILLINERY Store.

EAST SIDE MAIN STREET!—OPPOSITE THE LADIES WAREHOUSE.

MRS. AMANDA S. CLARK,

INFORMS her friends and the public, that she has just received from New-York, a new and fashionable supply of

Millinery and Fancy Goods.

Together with the latest patterns for Dresses, Hats, &c. Also—A supply of black and white Leghorns, of a superior quality.

N. B. All orders promptly attended to.

Hartford, April 12. 12

## UNION ACADEMY,

WALLINGFORD.

THE Subscriber hereby informs his friends and the public, that he has, this day, commenced the Spring and Summer term of instruction in the Union Academy in Wallingford; where he will instruct young gentlemen and ladies in the various branches of literature, usually taught in similar Institutions. Miss E. Thatcher, of Hartford, whose services in the same department the last year received the most unqualified approbation, has been engaged as a preceptor. Every possible attention will be paid by the teachers, to the morals and improvement of the pupils entrusted to their care.

Terms of tuition, \$4 per quarter for Languages, \$3 for English studies, and \$2 for the incipient branches.

Board, including washing, from \$1 25 to \$1 50 per week.

ISAAC KIMBALL, Preceptor.

Wallingford, April 14. 13

## NEW-YORK AND HARTFORD

## STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. THOS. STOW. The MACDONOUGH; Capt. LUTHER SMITH.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days:

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

Freight and passage as low as any other Boat on the River.

CHAPIN & NORTHAM, Agents.

Hartford, March 8, 1828. 17

## FOR RENT.

A FRONT Chamber, suitable for an office, at present occupied by Sanford Mason. Possession had the first of May.

Hartford, April 19. J. W. DIMOCK. 13

## NOTICE.

A Court of Probate holden at Granby, within and for the District of Granby, on the 5th day of April, A. D. 1828, present Joab Griffin, Esq. Judge, on motion of Daniel Viets, Esq. Administrator on the Estate of Capt. Abner Viets, late of Granby, in said District, deceased. This Court doth assign the 22d day of April, inst. at 1 o'clock, P. M. at the Probate Office in said District, for the hearing, and settlement of the administration account, on the estate of said deceased; and doth direct said Administrator to give public notice of this order, to all persons concerned in said estate, to appear if they see cause, before said Court, at said time and place, for a hearing as aforesaid, by advertising the same in a newspaper published in Hartford.

J. GRIFFIN, Jr. Judge. 12

## NOTICE.

SIX months from the date hereof, being allowed by the Hon. Court of Probate for the District of Suffield, for the creditors of the Estate of JOHN LEWIS, late of the said town of Suffield, deceased, to exhibit their claims. All persons having claims against said Estate, are required to exhibit them to the undersigned Executrix, within said six months, properly attested, or they will be barred a recovery. All persons indebted to said Estate, are required to make payment to

MARY LEWIS, Executrix. 3w13

Suffield, April 17, 1828.

## FOR SALE.

A DWELLING House in Village street, convenient for two families.—Terms easy. Enquire of A. Bolles, or G. Robins.

March 14, 1828. 8